

Church of God

February 4, 1956

Evangel



foreign missions issue

"Why I Am a Missionary"

eight missionaries tell how they were led to a foreign field





editorial



Beginning and Expansion of Our Mission Work

IN THE EARLIEST YEARS of the Church of God, it did not regard foreign missions as such but rather looked upon the world as its field to evangelize. All of the United States was virtually a mission field for it had to be reached with the same sacrifice and effort with which foreign countries were later reached.

The beginning of expansion did not begin in earnest until about 1908 or 1909. During the years before that time, the Church had been confined to the provincial corner of North Carolina, Tennessee, and Georgia. Finally in 1909 the Church reached the state of Florida, from which the earliest missions endeavor was launched. In Florida was a retired Methodist minister named R. M. Evans. This man was influential in organizing the Church in Florida and was to become the earliest missionary to be sent from the states to a foreign land. A native of the Bahama Islands, Edmond S. Barr, received the Baptism of the Holy Ghost in 1908 and began to make plans to return to the Bahamas to preach the message there. R. M. Evans was in sympathy with Barr's desire to return to his homeland. He had already sacrificed his pension with the Methodist Church in order to join the Church of God and now he did even more. He contributed much of his personal savings toward sending Barr and his wife back to the islands. Barr reached his homeland in November, 1909 and preached the Pentecostal message there.

The further sacrifice of R. M. Evans is a classic example of the throbbing desire in the hearts of Pentecostal people to take the complete gospel to people everywhere. The venerable old minister sold his home in Durant, Florida, and used the money to buy a wagon and a team of mules. With these he traveled more than three hundred miles to Miami where he stored the wagon and sold the mules. Evans, his wife, and a young man by the name of Carl M. Padgett landed in Nassau on January 4, 1910, the first missionaries to represent the Church of God abroad.

At this time the Church had no missions program, so Evans was supported only by offerings sent to him by individuals and local churches. These did not provide for him very well. The suffering of this man in later years is one of the most inspiring chapters of the Church of God missions effort.

OTHER PERSONS WERE filled with the same urge to go to foreign countries. In 1917 the Church was established on a few other islands of the West Indies. Contacts were established in South and Central America

but the work was slow—very slow. You can realize how slow it must have been when you know that less than \$2,000 was raised for foreign missions in 1917. In the early 1930's the Church was established in Mexico and Haiti. In Mexico the gospel was established through the efforts of Sister Mary V. Atkinson, a native of that land. In Haiti the Church took into its ranks the work that had already been established by a native Pentecostal preacher.

In the mid 30's our missions work began to take great strides, for 1936 was the fiftieth anniversary of the Church. A vigorous missions effort was exerted that year and during that twelve months as many countries were reached as had been reached during the preceding fifty years. Up until 1936 the Church of God was established in only seven countries—five besides the United States and Canada. Among the seven countries reached during 1936 were Germany and India which marked the entry of the Church into Europe and Asia.

Germany was reached when Herman Lauster, a native of that country, returned with his family to preach the Pentecostal message to his countrymen. India was reached by J. H. Ingram who accepted Robert F. Cook and his substantial work into the Church of God.

The story of our missionaries during this period, their trials, sacrifices, and accomplishments, is as thrilling as any in the history of the Christian effort. The Pentecostal message was established on foreign soil amid great strain and duress. Support was meager in the United States—less than \$10,000 was raised annually from 1930 to 1933. In 1936 only \$12,500 was raised. All this began to improve after that great missions year twenty years ago.

In 1937 the Church reached China, Hawaii, and Africa. Since that time its growth has been consistent and lasting. The Church is now in 51 countries and is still reaching new fields yearly. In some towns of Latin America, the largest church in the town is a Church of God. The total membership in foreign countries is 128,514, which makes it almost equal to that in the United States and Canada.

Our work in the cause of foreign missions is only beginning. The Church of God has not yet scratched the surface of what it can do. During 1955 the Church raised \$512,237.19 for foreign missions. This is commendable and great good can be accomplished with this amount, but as the Church of God grows so must its missions consciousness grow. The world is largely untouched by the Pentecostal message. In large areas of the world the name of Jesus has never been spoken or heard. A great task lies before us and it becomes our duty to accept the task and achieve what good we can in spreading the gospel to all men.

Dating from 1910, the Missions Department is one of
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Why I Support the Missions Cause

A Symposium



I BELIEVE MISSIONS to be the basis of God's plan for the evangelization of the world. Jesus taught missions. The early church "went forth, and preached everywhere, the Lord working with them, and confirming the Word."



Diffie

A few years ago I thought once each year was enough to emphasize the need for missions and to receive an offering to support the mission cause. I thought a church should take care of its local needs (building buildings, improving property, et cetera) pay all bills, and there would be time enough to think of missions.

About five and a half years ago our church decided to try a monthly plan to systematically raise our mission offerings. This was started by designating the first Y.P.E. service each month as mission service. The young people were eager to try it. They have worked very faithfully and willingly and now this plan has

become a part of our regular church program. Everyone looks forward to it. Where at first, some thought it might become a burden to the church, they now are convinced that it has God's approval.

When this was begun the total assets of the church were \$5,000, including the church and parsonage. Today we have a beautiful church with an auditorium which seats 350, 13 Sunday School rooms; 4 rest rooms, baptistry and storage room; a graded parking lot, and a beautiful three-bedroom parsonage with carport and office. All of which is valued at not less than \$80,000 with a total indebtedness of less than \$6,000. This is paid in easy monthly payments. During this time we have seen our mission program gain to almost ten times the amount raised for missions under our old plan.

Each month we have our programs planned around a mission theme. The songs, poems, sermons and all are planned to emphasize missions. We vary our programs. Sometimes special speakers are invited to speak. Other times we have plays, playlets, skits or films. We have had several of our missionaries and mission representatives in special services which have done a lot to inform the folk what our mission program of the Church of God is doing. We also write to several of our missionaries in the fields and read their letters to the church on mission nights or put them on the bulletin board so that all may read them.

I think after these past five and a half years it would be hard to convince the Forty-fourth Street Church of God that missions does not pay. I do not believe that our offerings for missions has in any way hindered any other department of the church. In fact, every department has gained.

I am convinced that a church whose heart is not

25,000 miles in circumference is suffering from a malady which, if not corrected, may hinder that church from maturing to the full stature which Christ intended every church should be.—Hurschel L. Diffie, Pastor, Phoenix, Arizona.

FIRST, I support the mission cause because I love to follow Jesus, who called us to take up our crosses and follow Him. Had He never left all to become a missionary to a sin-darkened world, then I would have no hope, no peace, no joy or no mercy today.

Second, I do so because He gave the great Last Commission: "Go ye into all the world and preach the gospel to every creature," and I have learned that, even though there are quarters of the globe I can never reach, my dollars can.

With God's help, we have been first many times in state missions. We have also taken two Mexican youth ministers to support. One became the youth director of Latin American countries—Tony Bonilla, who now serves in the office helping Brother Hargraves; the other, Henry Aldona, who is now pastor in a church in Mexico. What a great future these young men have with only a few dollars each month to help keep them

going. It pays a million times over. In the last three years we have built a memorial church in the Bahamas, one in India, one in Mexico and one in Jamaica. Besides, we have tiled a roof and floored a church and provided seats for three churches for Sister Stark's great Church of God project in Africa. Also, we have put four students through India's Bible School.

I want to be an example for my people and I know missions are close to the heart of God. God promised to send forth missionaries from us to the four corners of the earth and he has done just that. We can not go, but we can send. My daughter, Margaret Jefferys Pratt is in Germany with her husband who is in the service. They have started a Youth for Christ work for the American Service Men at Brother De Long's church. God only knows what will be the outcome of the work. Many service men have already been saved thru these services. We, also, have a Sister in our church who received a free trip of four and a half months to Europe because she obeyed the Lord in a mission service. During this trip, she was able to testify to many about the great love of God.

The Lord inspired this poem to go with our missions story. It was written by one of the women of our church.

*Six Church of God ministers relate why they are
missions enthusiasts. They are representative of
the missions effort of all the Church.*

As you read the lines above,
They speak so plainly of Jesus' love
That He has placed within our hearts,
And in His strength to do our part.
Millions have already fallen under vicious demon power.
Millions more are losing their balance of strength this
very hour.

So take heed . . . to feed the Church of God
Which He hath purchased with His own blood (Acts
20:28).

Ye know that ye were not redeemed with corruptible
things as silver and gold.
But with the precious blood of Christ as a lamb without
blemish and without spot,

We've been told.

Tis not for man to trifle;
Life is brief and sin is here.
Our age is but the falling of a leaf—
A dropping tear.

We have no time to sport away the hours;
All must be earnest in a world like ours.

—Molly Jean Cone

Please pray for us in our efforts for the mission
cause. Our God is a great God and can do great things.
Let us walk with Him and be His missionaries.—Pastor
Sally Jefferys, Corona Church of God, Corona, California.

SUPPORTING MISSIONS blesses and enriches my
life. It makes me feel that I am not just farming
a part (a small corner) of the field, but the
whole of it. "The field is the world."

There is an inner-satisfaction
in knowing that one has part in
fulfilling the command of Christ
to go into all the world; preach
the gospel to every creature, kin-
dred, tongue and nation.

There will be a rewarding day.
The rich young ruler was asked
to transfer his account to heaven.
This was too much. He went
away grieved and possibly eter-
nally lost. Even though the poor
widow gave a meager amount
(yet she gave her all), she was
recognized by Christ and her
great reward is yet to come. Sad,
but true, many Christians will be
missing on the day of rewards.
When we give to missions, we
lend to the Lord. Our reward is
sure and interest returns high.

Supporting missions does not refer to the dollar alone.
A person can support missions if he does not have a
cent to give, however, he cannot support missions if
he has to give and will not. Our attitude toward missions
reflects in our every day life, in our conversation, con-
secration, stewardship, and even on our countenance.

Promoting missions—I promote missions because I
want others to share in the reward. In Philippians 4:17,
Paul said, "Not because I desire a gift: but I desire
fruit that may abound, to your account." "And multiply
your seed sown, and increase the fruits of your right-
eousness," 2 Corinthians 9:10b. "Gold is tested by fire
—men by gold."

Others—"A man who lives only for himself is in a
small business." "Christ alone can save the world, but
Christ cannot save the world alone." Proverbs 11:25,
"The liberal soul shall be made fat: and he that water-
eth shall be watered also himself." 2 Corinthians 9:6,
"But this I say, He which soweth sparingly shall reap
also sparingly; and he which soweth bountifully shall

reap also bountifully." Our sincerity and love for Christ
is reflected in our support of the mission cause, 2 Corin-
thians 8:8b. — Brady Dennis, State Overseer of New
Mexico.

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JESUS SAID, IN JOHN 14:15, "If ye love
me, keep my commandments." He gave a command in
Matthew 28:19, "Go ye therefore and teach all nations,
baptizing them in the name of the Father, and of the

Son, and of the Holy Ghost." Mark
16:15b, "Go ye into all the world
and preach the gospel to every
creature." Luke 9:60, "Jesus said
unto him, let the dead bury their
dead; but go thou and preach
the kingdom of God."

He said in John 15:10, "If ye
keep my commandments, ye shall
abide in my love; even as I have
kept my Father's commandments
and abide in His love." Now if
we abide in the love of Christ,
we will have a compassion for
lost souls, and as he stated in
John 20:21, "As my Father hath
sent me, even so send I you."
We will be ready to send or be
sent to rescue the perishing.

When we read in Acts 4:12
"Neither is there salvation in any
other, for there is none other name under heaven given
among men whereby ye must be saved," and realize
that sixty-five per cent of the people on the globe of
the earth have never heard the name of Jesus, the
responsibility of carrying His name to the masses is
on us; and if we fail to do our part in carrying out
His commandment, it does not only prove that we do
not love Him but that we are void of the spirit of Christ
and have no feeling for the lost.—Y. W. Kidd, State
Overseer of Louisiana.

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FIRST, I support the mission cause because
Jesus' command was and is to go into all the world
and teach all nations—or better still, *every creature*—
and I cannot profess to be a follower of Jesus and not
help to carry this message over
the seas.

Second, I feel much the same
as Oswald Smith, when he said,
"No one has a right to hear the
gospel twice until everybody has
heard it once." Further, I prefer
to give my money and to appeal
to others to give, so that those
who have never heard may hear
rather than to continue to have
the gospel continually falling on
deaf ears and non-receptive
hearts in the homeland. Not only
is there a lack of response here
at home on the part of the un-
saved, who seem to have become
gospel-hardened, but many of our
own people are unconcerned with
no evidence of response to or
faith in the gospel that is still

"the power of God unto salvation." So why not send it
to those who appreciate it more and will obey it more
fully?

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*The Executive Foreign Missions Secretary
speaks on our*

FOREIGN MISSIONS FORESIGHT

By Paul H. Walker

"Lift up your eyes, and look on the fields; for they are white already to harvest," John 4:35.

"Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest," Matthew 9:38.

GOD HOLDS THE FUTURE in His hands and we offer predictions only as we believe Him to help the Church of God in its program for the redemption of the lost.

The opportunities for 1956 seem to burst forth upon us as the brightness of the morning sun. The gloom of night is dispelled as darkness fades away enabling us, as God's children, to put our hands to the plow and faithfully discharge our duty in the ripened harvest fields by sowing, reaping and gathering in the golden grain.

A Greater Literature Program in 1956

The mission budget calls for a greater emphasis on publishing the gospel on the printed page. Nationals in benighted lands who grope in heathen darkness and idolatry may be literate but they are never given gospel literature. The propaganda of Catholicism, Jehovah's Witnesses, and Communism, plus every other "ism" has been freely distributed by messengers who have never known the meaning of salvation. We must provide an antidote for this heresy by counteracting it with gospel literature. Plans for 1956 have been laid and purposes set in motion to do a greater work by providing the unfortunate with Sunday School literature, youth literature, tracts, the Evangel, and other material that will serve as a follow-up to those who have found the Saviour as well as enlighten those who have not found Him, that they may find Him.

New Missionaries to Carry the Gospel in 1956

New missionaries must be sent. Many applications are on file and these God-called messengers of the gospel are waiting to hear the command on the part of the Church "go ye therefore, and teach all nations" or "go ye into all the world, and preach the gospel to every creature." How can they go except they be sent? Their talents are dormant; their energies become stagnated; their vision for the lost is dimmed because of the days, weeks, months, and years that pass by, and they never hear the command of the Church to go. In 1956 it is hoped that the Church will awaken herself to the great challenge of taking the gospel to the remote sections of the world. God has the means and the men. The

means that God has are invested in His Church, and He has asked the Church to occupy until He comes. We plan to send new missionaries to Japan, Nigeria, Trinidad, British Guiana and elsewhere. These messengers, who will be buried in the different fields with the nationals, will have sacrificed the benefits, pleasures and privileges of home, friends, associates and many, many other things too numerous to mention because of their unselfish dedication and surrender to the Master's service.

A Home Front in Action in 1956

It is expected that the upsurge of foreign missions emphasis and accomplishments will be far greater in 1956 than any time in the history of the Church. Individuals, church auxiliaries and the local church, as well as friends, have an open door to help carry this glorious gospel. As we gaze through this open door, the foresight for 1956 on the part of the home front portrays great enthusiasm:

- A. Substitutes can be provided through the support of national missionaries which will enable them to go into the darkest sections with the gospel where the American missionary can never go.
- B. Memorial churches can and will be built in 1956 in many lands.
- C. By the home front providing means for the publishing of the *Literature for the Lost Program*, literature will be distributed far and near throughout the world.
- D. The home front, if only given the opportunity and the necessary information, will rally to carry a greater burden in sending the new missionaries to the fields of their calling.

In summing up the entire matter (thinking of the world as the field—as Jesus said it was—and of the Church as the laborers both at home and abroad), we realize that the stronger the home front, the greater the accomplishments in other lands. Foreign missions and home missions actually are one in a united effort. A soul at home to be saved is as valuable as a soul abroad, but it is not fair for the soul at home to hear the gospel all the time while the people abroad are neglected. Therefore, we are sent forth as sheep among wolves—sometimes without script, without shoes and without purse.

I pray God that the Church in 1956 will be so energized with zeal and inspiration because of the opportunities to work for the Lord Jesus who saved our unworthy souls, that we will publish the gospel far and wide on the printed page and support new missionaries to the needy fields.



MY CALL to be a missionary

By

Wade H. Horton
Missions Field Representative

I HAVE HAD A CALL to preach the gospel. A call so pungent and so powerful that it would be just as easy to doubt my existence as to doubt the reality of it. A call that has kept me conscious of my tremendous responsibility, and intensely burdened for the lost every day (without exception) for nearly twenty-four years. Through good times and through bad times, in times of sadness and in times of gladness, through trials and through triumphs, it has remained the same steady, guiding influence of my life. Little did I realize at the time of my call what would be expected of me; neither do I profess to know now what will be expected in the future; but I can soberly and sincerely say, with the Apostle Paul, "as much as in me is I am ready to preach the gospel at Rome (Foreign Mission Field) also." My call to a specific missionary work, after twenty years of pastoral ministry, did not come instantaneously, or in a vision or revelation, or by some miraculous manifestation. Rather, it came in a series of definite steps. Most missionary calls come in this manner, for it seems to fit the Bible pattern more perfectly. The three elements that constitute the missionary call have brought to me a deep consciousness of my personal need, the need of the Church and the overwhelming need of a lost world. They are, namely, The Lord's command, The Spirit's leading, and the cry of a lost world.

1. The Lord's Command

When it is fully realized that our Saviour not only commissioned and ordained us to preach the gospel, but to preach it to *all nations*, (Matthew 28:19,20) and to *every creature* (Mark 16:15), even unto the *uttermost part of the earth* (Acts 1:8) then, and only then, can we see God's plan in its true perspective. When this dawns upon a church or an individual they are never the same again. True missionary work must have a Biblical basis. A sound foundation must be built upon what is written in the Word of God. We are world-missionary in spirit because it is a plain teaching of God's Word. It is the marching orders of the church. Our missions effort must not be based on sympathy, pity or glamour, but upon what is written in the Book. When Jesus said, "Lift up your eyes, and look on the fields; for they are white already to harvest," He certainly did not mean just a state or a nation, because "*the field is the world*." The invitation is to see the need of the whole world, for "He tasted death for every man." If we cannot see the whole wide world in our vision, it is an indisputable fact that something is obscuring our vision or else we have poor spiritual eyesight. God's Word declares it and we should not decline it. His Word commands it and we

must not remand it. His Word demands it and *we cannot cancel it*. If we really believe the Word of God, we can never be satisfied to just work for one village, one town, one city, one state, or one nation. Our watchword will be, *the field is the world*. And our motto will be, *the whole world is my parish*.

2. The Spirit's Leadership

After seeing the *written instructions* in His Word, and being convinced that it is still God's plan for the Church in this age, we become susceptible to the Spirit's direction. Just knowing the truth is not sufficient, we must yield our lives to the leadership of the Holy Ghost if we are to perform the task assigned to us. He, first of all, *places a burden of personal responsibility to God upon us*. Oh, the solemnity of a Spirit-placed burden! This burden produces in us humility, soberness, sincerity, and a compassion for the whole human race for which Christ died. It also produces a holy fear of God and the judgment, lest we fail to exercise the gifts and talents placed in our care. It brings to fruitage in us "the groanings which cannot be uttered" which leaves no room for self or selfish motives.

When we are lifted out of our puny littleness He then, second, *leads us into some particular field of service*. Oh, the joy of *knowing you have been led into Christian service*—not in it as a vocation, or as a profession, or for remuneration, but by a heavenly calling and by spiritual inauguration. It is satisfying to know that you are not in your place by pull, by asking, coercion, kinship, or friendship, but by the tender touch of the Spirit's leadership. We wonder why we were chosen but it's not ours to wonder why, but just to do or die. "Oh, the depths of the riches both of the wisdom and the knowledge of God; how unsearchable are his judgments, and his ways past finding out."

When we have been led to "our place around about the camp" it is then that He can, thirdly, *empower us for service*. The "ye shall receive power, after that the Holy Ghost is come upon you" does not belong to everyone, but rather to the ones that see their duty as revealed in the Word, feel the burden of responsibility and have been Spirit-led into the place God has destined they should fill. The command to go and the power to perform the task are *our credentials*, and woe be to the man or men that try to stop us. We are God's ambassadors on earth. We are Jehovah's witnesses. Heaven's work is in the hands of men. God's power is propelled through human instrumentality. If we follow the Spirit's direc-

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*Eight representatives of Christ
in foreign lands explain
"Why I am a missionary."*

Roads to the Mission Field

A Symposium

IN ORDER TO HELP its readers to see the spirit that motivates our foreign missions endeavor, the *Evangel* recently contacted a few of our missionaries and asked them the question, "Why Did You Go to the Mission Field?" Their answers to this question are human and inspiring, and we are reprinting them in their own words. It is hoped that this feature will give an increased interest in missions to our readers, and that from its message there will be others willing to accept a challenge and call to dedicate themselves to such service.

In the order that our articles appear, the missionaries we contacted are Dora P. Myers who was teacher of Spanish at Lee College before going to India; Lambert DeLong who was a student at Lee College before going to Germany; Wayne McAfee who first served as missionary to Guatemala and later as President of International Preparatory Institute before going to Brazil; Dal Walker who was lead from his homeland of New Zealand to Indonesia; Pearl Stark who went with her husband, Edmund S. Stark, to Angola and is still carrying on the work since his premature death in 1939; C. E. French who served in the states as pastor and evangelist, and as missionary to Puerto Rico and India before going to Peru; Margaret Gaines who was a student in Lee College before going to Tunisia; and J. H. Davis who served as pastor in New England before going to Alaska.

ROAD TO INDIA

WHEN I WAS YOUNG I had no thought or desire that I would ever become a missionary. However, I have always had a deep interest in colored people. One time in college out of more than a hundred subjects I chose to write on the "American Negro" and learned many interesting facts about them. Later, teaching in a large city, in New York State, it was my privilege to teach many Jewish and Italian children. They always fascinated me, and never do I remember feeling the slightest race prejudice.

Until my college days I had never traveled more than sixty miles from home. When I was in my early twenties, the opportunity was given me to travel in most of the European countries. Later, I made several long trips alone. I believe these experiences had a bearing on my future work.

I was not truly saved until I was almost forty. The day after I was saved I received the Baptism of the Holy Ghost. About five months later I was baptized in water. That afternoon the Lord gave me a definite call



Myers

DeLong

McAfee

to India, showing me a map of India and where I was to work. There never was a question in my mind about going. I was willing to obey the Lord. But it was not God's plan to send me at that time. I did apply to the Missions Board and met Brother Cook who was home on furlough. God knew I was not ready at that time and so prevented my going then.

Eleven years later, after I had been teaching at Lee College for ten years the Lord spoke to my heart and said, "The time to go is at hand." I knew at once what He meant. I had become very interested in Spanish and the Spanish people, so at first I protested to the Lord. As soon as I became willing to go God marvellously opened the doors for my coming to India. From the time I said "Yes" to the Lord, there was only one purpose in my heart, and that was to get to India as soon as possible.

I have now been here over five years and will be leaving on furlough within a few months. If it is God's will, I will gladly return, because I have learned that wherever I am God will take care of me and that, when we are in the center of God's will, there is peace and joy that no man can take away.—Dora P. Myers.

ROAD TO GERMANY

ON JULY 25, 1951, our car turned a bend in the road and we found ourselves in Krehwinkel, the Bethlehem of Germany.

For a time it seemed hard for me to believe that I, Lambert DeLong, was on the mission field of my calling. I soon fell into a deep musing and recalled events leading up to my arrival in Germany.

A parade of memories passed before me and I saw myself back at Lee College not knowing what subjects to take. Then there was the great service a few days later when I felt a deep moving of the Spirit and agreed in my testimony to obey any command of God. I asked God to make His will known to me in a dream or vision. The next morning I awoke with a deep impression that I was to be a missionary to Germany. At a later date God gave me tangible evidence that my impression had been true. In the months following I became acquainted with Mary Lauster, now my wife. In the great revival of 1950 I received my baptism. After having submitted my application to the Missions Board I came before them. Such fear gripped me that I do not think they were favorably impressed with me, but they suggested that I get experience as an assistant pastor and come before them later. I returned to school and continued to pray and seek God's will. A few days before Mary and



McAfee



Welker



Stark



French



Gaines



Davis

I were married we went before the board again with an unfaltering faith that we would soon be missionaries in Germany. This time the board decided to send us right away. They felt I would gain time by training in the field of my calling.

My reverie came to an end and I lifted my eyes to the fruitful hills above Krehwinkel and hoped to bring a great harvest of souls to my Master.—Lambert DeLong.

ROAD TO BRAZIL

ONE COULD LAY out the reasons for and against being a missionary and quickly come to the decision: "I must be a missionary", and once having come to grasp the urgency of the need, begin preparation. Such missionaries, as a rule, are excellent ones for their decision is not based on emotional or visionary foundations but deducted by inexorable logic. On the other hand, one could become a missionary as I did.

One of the recurring phrases in my life is: "He calleth his own sheep by name, and leadeth them out" (John 10:3). There is nothing sensational or extraordinary in a sheep's owner leading him. It is a common, everyday experience. Yet the leadings of the Good Shepherd can be especially significant to the sheep itself. From birth the Lord has led me slowly, but directly, into my place in His Church.

I was born prematurely. The pastor of the church in that northern city, himself a returned missionary from African jungles where his heart still was, came to comfort the young parents and to pray for the three-pound baby whose life was almost gone. His prayer was, "Oh God! Thou canst take him home with Thee or spare his life to serve Thee as Thy minister on the mission field."

Years went by, and I found myself in a pulpit repeating old truths early learned. In high school, I found that I enjoyed the challenge of a foreign language. When I attended Bible School my foreign language interests matured and the Shepherd led me among Spanish-speaking students and missionary-minded associates. One summer found me working among the Spanish-speaking people of New Mexico. I had neither chosen to be a missionary, especially, nor Latin America as my field. I was led to it step by step.

One day, a telephone call summoned me from my college classroom. The Executive Missions Secretary asked me to serve in Guatemala as a missionary. After wrestling with prayer my answer was given: "I will go." When my feet

touched foreign soil for the first time and my heart communed with my God together with my foreign brethren, I knew that the Shepherd had led me past the point of no return (Luke 9:62).

Further leadings of the Shepherd took me through Portuguese-speaking Brazil on a Latin American tour and within a short time back to Brazil for a more permanent work—that of establishing the Church of God on a firm, solid foundation in the country which is the challenge of the century. Why? "He leadeth me . . . for His name's sake" (Psalm 23:3).—Wayne McAfee.

ROAD TO INDONESIA

I WAS SAVED IN 1932. On the first day of 1933, God wonderfully filled me with the blessed Holy Spirit. While I was standing upon my feet preaching in a Spirit-given language, I had a vision. Before me multitudes of brown-faced people stood among the jungle trees listening to my message. That night I had another vision. I saw these natives washing clothes in a long river which stretched as far as the eye could see. This was a memorable day for me. I knew God was calling me to preach. For years I had felt I would work among brown-skinned people.

In 1936 I read a book entitled, "Through Brazil with the Book." I was intrigued. I wanted to be a missionary to Brazil. I imagine ninety per cent was adventure spirit, but that is all right, God works on that angle also. Later a missionary thrilled me with his experiences in Japan. More adventure spirit, but some real heathen concern too. I volunteered for Japan.

The war came. By then the missionary spirit and call had begun to exert itself in my life. Dr. Oswald Smith added fuel to the glowing fire, when I publicly dedicated myself in his meeting, in Wellington, New Zealand. In the year of 1941, eighteen missionaries, bombed out of Java, called at Wellington en route to America. They were in our church for three nights. God gave me such a desire, as I listened to their wonderful stories. The need of the Netherland East Indies was appalling. I knew this was to be my field someday.

By the end of the War, I had been preaching for years. I had married, and we had four children. Suddenly, after twelve long years of praying, hoping, waiting and longing, every mountain melted, and every barrier gave way to the sweet will of God. Now that God's time had come, everything began to happen. Praise the Lord! Fares came; equipment was given and we were on our way for

our first term. The two visions I had when baptised were wonderfully fulfilled on the field.

On returning to America we joined the Church of God, and were sent back to Indonesia by the Missions Board.

In a word the four factors that governed my call and arrival in Indonesia were: missionary books, missionaries, the Word and God's leadings.—Dal. N. Walker

ROAD TO AFRICA

WHEN 12 YEARS OF AGE, I gave my heart to the Lord; and from then on I felt a longing desire to do something for Him who had suffered so much for me. It was like a dream in my thoughts that some day would come true. I felt so very helpless and, like Moses, slow of speech. I was very timid and it frightened me to hear my own voice in public; how, then, could I ever do any thing for the Lord? But the desire was there and I could not get away from it no matter how I tried to drown it out.

My attention, one day, was brought to the words of Paul in Romans 12:1, "that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service". I presented my life to Him to work for God and prayed much that He would direct me. I went to Bible school to prepare for His service. It was while I was there that I heard a missionary from Africa speak of the great need yet in this field and of the thousands of souls who yet were in darkness without the light and had never heard that Jesus died to save them. This news troubled me. I felt distressed to think that there could be so many yet in darkness. It was then that the question began to present itself to me, "What if they never hear the gospel. Could they be saved? Would God in His mercy provide some other way for them?" No, the gospel of salvation was to all the world. The command was "Go Ye and preach the gospel to every creature." Paul had said it was our "reasonable service" to present our bodies a living sacrifice to God for service. It was the reasonable thing to do.

Africa, however, was the last place that I would choose to go. I had often before thought of mission work, but I wanted to choose a place that was more desirable. I prayed and tried to feel that my call was to some field where the people were more desirable, where conditions were more pleasant. But one day the Lord spoke to my heart in a way that changed everything. Those words in John 14:15 "If ye love me keep my commandments"—that was all. "If" and "keep" stood out in such a way I have never forgotten. He did not say, "If the people are pleasant or desirable and the country is filled with comforts," but "If ye love me". He did not say, "If ye love the people or the country." I said, "Yes, Lord, I will go." I came to Africa because I love Him and want to please Him who has done so much for me.

It is hard to condense such a very large subject, but John 14:15 is really my answer for He commanded to go and spread this news. May the Lord help us to do that.—Pearl M. Stark.

ROAD TO PERU

IF THE THEME of this article for the *Evangel* "Why I am a missionary," was made to become a question, I would answer it in the four following words: God, for Christ's sake.

The following few verses tell, in part at least, why I am a missionary. Read them. Luke 6:46-49, 1 John 3:14-17, (I learned the sharing principle in these verses), James 5:20, Proverbs 11:30-31, Psalm 126:5-6, Ecclesiastes 11:1, Daniel 12:1-3, Matthew 24:14, Matthew 9:37-38.

It was indeed for Christ's sake. No church or board, no earthly system, regardless of monetary offers or position, could ever have persuaded me to take my family and go where we have had to go and subject them to the sufferings that we have suffered for His holy name, enduring privations and undergoing the awful mental strain and constant harassing of the wicked one. I say again, only Christ, my Lord and Saviour, could demand and get what it has cost me to travel over almost all of the United States, to go to the West Indies, to circle the globe with five eventful years in India, and then to come to the South American continent which, in many respects, has proven to be the hardest of all of them.

At the very outset, for my soul's salvation, I sincerely felt it my duty to offer to God, all that I was or could ever be. He accepted the offer. In the beginning of my Christian experience I prayed long at the altar of the church, I sought God in the secret chambers of my own home in an effort to trample the "self-man" to death. I saw very early in my Christian life that the self-absorbed, the self-contained persons were the unhappy ones. So, like a bruised and withering plant, undone and incomplete, I went downward to the dust—renouncing, crushing, breaking, grinding *self* out of the inward man. He accepted me! He took the pieces and fashioned a new man. That death, my friends, was my clear path to grace. *Grace*, that amazing something that enables one to go on, that declares itself boastfully to be sufficient for all things. *Grace, Oh thou amazing Grace, thou didst teach my soul to trust and hope and pray.*

I got a true ordination. Are you proudly boasting a bit, Brother French? Call it what you wish, but I know that I got it, and I remember the way that I received it. There, the "self-man," lying low, confessing unworthiness, self purged by *blood* and *fire* (as in Isaiah 6:1-9), my soul came to feel an irresistible impulse—an omnipotent compulsion to go preach. I burned with a fiery testimony of deliverance from drunkenness, tobacco, gambling, crime, lust, and hatred. I followed that impulse. I was solicitous of the spiritual welfare of everyone, and before I was a month old in Christ, I had led many souls to God. I felt a real joyful eagerness to preach. The Lord called me on Friday of one week, and the following Friday I left my home, mother, family, and church, and I went into the vineyard. When the Lord told me to enter the *harvest field*, little did I think that it would mean so much of the world. But, I am happy and enjoying my call to the work.

I'm a missionary because it's the path that leads me home to God. To those of you who have had, and to the many young folk who will have similar experiences, let me assure you that there is no blessing so great as the fact of obedience and a clear conscience in the sight of God. When he calls you, go. Go wherever he calls you without hesitation. If you enter a time of preparation, work while you prepare. The *Great Giver* of true promises has said: "I will never leave thee nor forsake thee," Hebrews 13:5.—C. E. French.

(Continued on page 14)

The Church of God Evangel

ADMINISTRATIVE PERSONNEL OF THE FOREIGN MISSIONS DEPARTMENT



FOREIGN MISSIONS BOARD

Sitting, left to right, (1) J. H. Walker, Overseer of Ohio, former General Overseer, Editor-in-Chief, Lee College President, and Executive Foreign Missions Secretary, a member of the Board since 1952; (2) Wade H. Horton, Missions Field Representative, who has served with the Board since 1948; (3) Earl P. Paulk, Chairman, Overseer of Florida, former Assistant General Overseer, who served on the Board 1941-1943, 1952 to the present; (4) Paul H. Walker, Foreign Missions Executive Secretary, former Assistant General Overseer, and Chairman of the Missions Board, who has served with the Board since 1945. Standing, left to right, (1) W. E. Johnson, Overseer of Tennessee, who has been on the Board since 1950; (2) S. E. Jennings, Pastor in Huntington, West Virginia, who has been on the Board since 1952; (3) D. A. Biggs, Pastor in Middletown, Ohio, who has been on the Board since 1953; (4) T. R. Morse, Pastor in East Chattanooga, Tennessee, who has been on the Board since 1950; (5) A. M. Phillips, Overseer of Kentucky who has served on the Board since 1946.



Johnnie M. Owens
Missions Representative

It is the responsibility of this Board to manage the vast foreign missions effort of the Church of God. This Board must examine and pass on the eligibility of all prospective missionaries. They provide passage and support for these missionaries while they are on the field and adjust all irregularities or problems that arise. In short, they administer the affairs of the Church in the many countries where our mission work is established. It is also their duty to direct the disbursement of all our mission funds. This matter is explained in detail on page 15.



The Woman

Thou Gavest Me

By Charlotte McAfee
Rio de Janeiro, Brazil

IF EVE COULD HAVE fathomed the far-reachingness of her influence upon Adam, surely she would have taken a different course. The man whom she influenced was not just a man. Eve's husband happened to be the head of the race and was made in the image of God. He had the special distinction of having personal visits and talks with his Maker. Adam was not only the first man, but he was also the most important character to appear on the world scene until Christ, the second Adam. How great was Eve's responsibility, and yet how irresponsibly she accepted her task!

We who are ministers' wives have a responsibility that is similar to that of Eve. We are not married to just any man. Our husbands' work deals with things that are eternal, instead of present, and spiritual, instead of carnal. To realize the weightiness of our influence may give us a new and better perspective.

Could it possibly have dawned on us when we said "I do take this man as my lawful wedded husband, to love and to cherish," etc., that we were taking into our hands a special, honored, set-apart vessel that is ours to smash into ruin, or to make into a vessel of even greater honor? Yes, we as ministers' wives might as well admit and accept it; we are the making or the breaking of our husbands.

It is entirely possible that some few ministers have had a fruitful ministry in spite of, rather than because of, their wives, but it stands to reason that they could have had a greater ministry with the helpful encouragement and understanding of their wives. Surely any woman who would influence her husband to make a carnal decision cannot realize the seriousness of his calling, or the importance of her influence.

There are a few consecrations that are *musts*, and it might even be said that they should be taken for granted. The writer has noticed in her lifetime of close association

with and observance of ministers and their families that many women have spent their entire lives in a conflict thereby causing their husbands a continuous conflict—simply because they have not been able to hurdle an obstacle that one consecration could have accomplished.

When we marry, it is understood—or certainly should be—that we forego any private, personal, ambition to devote all our time, talents, energy, and mental capacity to the full-time job of being a helpmeet for the man with whom we have chosen to cast our lot. There is nothing extraordinary about this conclusion, for the Bible states, in Ephesians 5:28, that if a man love his wife, he loves himself; likewise, if our husbands accomplish anything, it is equally our accomplishment.

The ministry of the man we married certainly comes before any worldly possession, attachments, or home-ties. The choice of city, home, school for our children, class and type of people with whom we work is not ours to make. We absolutely must be willing and ready to go anywhere, whether it be across the street or across the ocean. It is hard for a conscientious man to make a decision for Jesus' sake that he knows will bring hardship to his family, but the right attitude on the part of the wife can make any decision easier.

Another thing that must be settled is that even though we are one, our husbands are greater than we. His word must be the final one. It is our privilege and even our duty to suggest and give our opinions, but until we can bring ourselves to submitting to our "heads" completely, we cannot be the honor and credit to our husbands' ministries that the Lord demands of us. It might be well to bring to our husbands' remembrance occasionally that this special place in the home also brings added responsibility for him, and that he must not forget that he also has a "head," which is Christ.

Having made these consecrations, we can now consider how we may strive to meet the daily demands made of us in preparing that vessel of honor whose potentialities we hold in our hands.

UTTER FAITHFULNESS IS one of the minister's paramount needs in a life's companion. It is the wife, more than anyone else, who knows her husband's weak points. Having knowledge of these weaknesses, she can attack him or shield him. Treason is the only word suitable in describing an unfaithful wife's tearing her husband apart in the presence of others. The faithful wife believes in and defends her husband, is ever by his side in the hour of despair, and faces every temptation with him.

"The heart of her husband doth safely trust in her." A minister must have someone to whom he can bring his conflicts and problems, putting them into words. In words, the issues are made clearer; and, besides, two heads are better than one. The minister's wife must stay abreast of her husband's activities so she can be conversant of and ready to lend counsel in any phase of his work that he chooses to discuss with her. Notice, however, that the word is *counsel* and not *dictation*.

The home and family is the minister's wife's primary responsibility. Neglect of one's family cannot be compensated by other work, no matter how worthy or noble the cause. The spiritual tone of the house is set by its head, but the details and practicalities are usually left to the queen of the home. The minister's wife must be exemplary in her relations with her family, the members

of the congregation, and unbelieving neighbors and friends. The loudest sermon that any minister will preach is his home and family. The quality of the home will be remembered after any verbal testimony or sermon has been forgotten.

Other duties of that woman, who in reality is often expected to be superhuman, are those of any Christian. Then comes a list of requirements which are sure to be among the stipulations made by a church calling for a new pastor. A few of the things that she will probably find it wise to try to include are: accompany her husband on pastoral visits whenever possible, fill the pulpit in his absence if she has a speaking talent; lead the women's groups, and make use of any teaching or musical talent. It would hardly be feasible for a minister's wife to hold a prominent administrative office.

If there is any doubt as to the basic soundness of these admonitions, we might glance through a list of the women of the Bible, keeping in mind that, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," 2 Timothy 3:16.

Heading the list of those of whom we should read and profit by their mistakes is Eve, whom we have already discussed. Then follows Lot's wife, who had not consecrated worldly possession; Job's wife, the foolish woman who attacked her husband in a weak moment; Miriam, who was unreasonably and unjustly critical of her brother; Jezebel, the classic example of the woman who usurped her husband's power and authority; Sapphira, who influenced her husband in a carnal decision; Delilah, who was not worthy of Samson's confidence; Rebekah, who did not harmoniously rule her house, but showed partiality to Jacob, making him an enemy of Esau; and Martha, who placed too much importance on the keeping of the house.

Those of whom we can read and follow their examples include Jochebed, mother of Moses, Aaron, and Miriam, who placed emphasis on the early and proper training of her children; the virtuous woman of Proverbs 31, who looked well to the ways of her household; Lois and Eunice, who did not neglect to train and instruct Timothy in the way he should go; Phoebe, a hospitable soul; Pilate's wife, a woman who knew how to give good advice to her husband; Hannah, who not only loved her husband deeply, but also knew how to ask, receive, and give back to God; and Priscilla, who shared equally with Aquila in expounding the Pentecostal doctrine to Apollos.

"For all these things happened unto them for ensamples and they are written for our admonition," 1 Corinthians 10:11.



EDITORIAL

(Continued from page 3)

the two oldest departments in the Church of God. Our publications also began in 1910, which makes the Editorial Department and Missions Department of equal age. In 1926 a board was appointed to direct our missions work. This was one of the first three boards to be named. Since that time, the missions effort of the Church has been under the supervision of the Missions Board which has served with honor and distinction. In 1942 an Executive Foreign Missions Secretary was appointed, M. P. Cross. Following him were J. Stewart Brinsfield and J. H. Walk-

er. The present Executive Secretary is Paul H. Walker. Added to the department have been a field representative and a missions representative who do contact work in behalf of our missions effort.

Our Foreign Missions Department is a place of bustling activity all the time. The Executive Missions Secretary, Paul H. Walker; Field Representative, Wade H. Horton; and the Missions Representative, Johnnie Owens, are men of boundless energy and passion for the cause. They are doing a great work, along with the influential Missions Board, but the greatest task in the missions effort belong to you and me as we do our best to go or send the message of Christ to lost men everywhere.



WHY I SUPPORT THE MISSIONS CAUSE

(Continued from page 5)

Third, we are living in the end-time, and what is done for the underprivileged must be done shortly. For the past one hundred years, most of the world has been open to missions; but, today, we are not permitted to carry the gospel to a great part of the world's population that is behind the Iron Curtain. I support missions because I want to help reach the masses that may soon fall prey to Moscow. I want a part in the eternal harvest. I want everybody to have a chance.—M. L. Lowe, Pastor, North Woodville, Big Rapids, Michigan.

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I WAS FIRST TOUCHED about foreign missions by the sentimental stories told in conventions, camp meetings and General Assemblies. We were constrained at these seasons to give to foreign missions, but about three years ago there came a drastic change in our giving to missions. No longer is it in seasons of sentimental stories or state programs, but it has become a fixed part of our duties to God and man to give to missions continually whether we ever hear another sentimental story or not—though they are very effective at seasons.

When Brother Paul H. Walker came to our church with his Missions Caravan, we recognized at once that the approach to the mission work was different. He did not make his appeal from the sentimental standpoint but from the Great Commission and command that Christ gave to the Church, "Go ye into all the world and preach the gospel to every creature."

His message was so clothed with God's word that we soon lost sight of the man and it became God's message to the Church. The Church was brought into a Bible conviction concerning missions and that every Christian was responsible to help send the gospel to the whole world. Not only were they convicted but they started that hour to act on their convictions. Let me say it this way, Neighbor, the mission sermon that Brother Paul H. Walker preached that day did more to strengthen our church spiritually than anything yet. We have found that the spiritual tide rises higher and higher if a church is mission-hearted. Since that day, our people have been giving freely to missions and some started to sending a check each month to India for missions. Many pledge themselves to pay a certain amount each year for foreign missions. We feel that foreign missions is the heart of the gospel. Three years ago we had around two hundred in Sunday School since that mission sermon we have built two more churches out of this congregation and we are looking to have a thousand in Sunday School November 13, 1955. Giving to foreign missions is the answer.—A. V. Howell, Pastor, Orlando, Florida.

MY CALL TO BE A MISSIONARY

(Continued from page 7)

tion, we will march triumphantly through principalities, powers, iron curtains, or even barriers of brimstone and turn a world that is upside down to its rightful position in readiness for the return of our Lord.

3. The Cry of a Lost World

A really consecrated person is sensitive to the cry of this sin-sick and suffering world. His spiritual ear is tuned to hear the faintest sob of fallen sinners. His eyes are ever open to see the need at home and abroad. His heart is tender to the touch of the needy, the unloved, the unwanted and the unreached. Make no mistake about this one thing; those who cannot be touched by the infirmities of this lost world, certainly are not breathing the same heavenly air of the consecrated; nor do they feel the beating of the heart throb of God for a wayward and perishing people.

Paul had a vision in the night and saw a man of Macedonia who was saying "come over into Macedonia and help us." The next verse reveals the effect the vision had on him. "After he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us to preach the gospel unto them." He saw a vision of a man. He did not see God. A man asked Him to come. It was not God asking; it was a man. But he gathered from this that God was calling him. Why? He saw a need. He heard a cry for help. *A need seen and a cry for help heard is part of a missionary call.*

Let no one say he has no definite call from God for he will be put to shame by his own conscience and the dire need all about him. The cry of a thousand million unreached souls will be a witness against the man, woman, boy or girl who would dare say, "I have no call into Christian service for my Master and a lost world." Some say the task is hopeless and the sacrifice is too great. This is the wrong attitude. For if we all sit down and twiddle our thumbs and sing the mournful song, "it cannot be done" we will soon believe it ourselves and the job will be untried and unfinished. James Gordon Bennett of the New York Herald told Stanley to go into Africa and find Livingstone. Stanley replied, "Livingstone has been lost for a long time and it may take many months and a fortune in money to find him." Mr. Bennett unhesitatingly replied, "Go find Livingstone, and never mind the cost." If we would rise up like one man and say "Let's evangelize the whole world, and never mind the cost," Oh, Brother and Sister, how we would again shake and shock this complacent world.

Real consecration is costly. There are no bargain counters in this holy Work. There is a price to pay. *Yes, I have had a call to preach.* I have learned that my call is to a world-wide ministry, for the Word says, "go into all the world and preach the gospel to every creature." I have felt the burden of a personal responsibility, the leading of the Spirit, the enduement of power for service, and have seen and heard the cries of a sin-cursed and broken world; so I am not only a home missionary but also a foreign missionary preacher. It is my profound conviction that every God-called preacher is a missionary. All real Holy Ghost anointed ministers are commissioned to help evangelize the whole world. The same is true of every Christian, and every church

auxiliary that was born of God came into existence for this same purpose.

To fail or to neglect our duty toward world-wide evangelization is to sin against God and the multiplied millions of unreached and unsaved of this earth. This is as I see it. I have become deeply convicted of this fact. It has become an unexplainable and inescapable obsession that can be understood by no one but missionaries and missionary-minded Christians. This is my missionary call, a call through my Master's Word, through the leading of the Spirit and the cry of a lost world. *For this I am not ashamed.*



ROADS TO THE MISSION FIELD

(Continued from page 10)

ROAD TO TUNISIA

I AM A MISSIONARY. Before the foundation of the world our all-wise God foresaw the need of missions. He foresaw humanity misled—lost. He foresaw their broken, overladen hearts, and His own heart cried out, "missions." He foresaw their confused spirits and His own Spirit vigorously responded missions. He foresaw crushed souls aching for redemption, and His own Son sighed aloud, "MISSIONS." Missions stirred the heart of Almighty God and turned glory upside down, causing its King to be slain. That is why I am a missionary.

I am a missionary. Time was born; and in time, hundreds of billions of grains of sand had passed the old sand glass, marking off hours, days, years, and even centuries when finally my entrance cry into this world seemed to be for missions. From infancy and through early childhood years I loved missionary stories and ideas. Somewhere between childhood and adulthood I received a visit from God and I heard His voice asking me if I would go. It was too good to be true. I thought only important people were called of God to mission service. I had dreamed much of missions and missionaries and had even "played like" I was a missionary, but God asked me to permit Him to make it a reality. I could not ask God to think it over in case He had taken me for someone else, for God does not make mistakes. I accepted there, and, since, that decision has not failed to be the motive of my every project. He is still at work making of me a missionary.

I am a missionary. Four years have passed since I set foot on African soil. Four years I have been a witness, even an eyewitness to why God is a missionary and why He wants us to be. Four years in a country where the woman is not emancipated, and I dare to say that the emancipated man is as great a slave as she—sold under bondage. From my short experience with morally good people and with Christians, I was immediately introduced to the task of mixing and dealing with people whose morals were the most corrupt. When I labor under the load, trusting in God—my only Wisdom and Protection from every sort of circumstance and every sort of sinner who comes to me confessing who they are—I feel the real impact of the saying, "the sick need a physician." Everything from dealers in witchcraft to lawless merchants of human lives come confessing and saying, "God can change me too." How true! How terribly true! *That's why I am a missionary!*—Margaret Gaines.

ROAD TO ALASKA

AT THE AGE OF SEVENTEEN, I received the infilling of the Holy Ghost. At that time, a great love came into my heart for people who were without Christ in places where the gospel was not being preached.

If I went to a convention and a Mission sermon was preached and an offering lifted, I emptied my pocket-book for the mission cause.

In 1946, I was asked by the Missions Board if I would consider coming to Alaska. My reply was that I would come if God should speak to me about coming.

In the winter of 1947, I dreamed that I was to go to Alaska and was told in the dream that it was a very hard field and that the work would be mostly with young people (which I found later to be true). I did not pay too much attention to this dream as I had already considered Alaska as a mission field.

A few weeks later, we were invited to have dinner with Brother and Sister Asher and family who were then pastoring our home church at Belfast, Maine. As dinner was being prepared, I picked up the "Macedonian Call" (our mission paper at that time) and I saw the word ALASKA in bold print extending from the top of one side to the bottom of the other side. I said to myself, "I will see what is happening in Alaska" and as I looked at the paper the word Alaska disappeared and I heard as it were a still small voice say, "The mission field to you is Alaska."

After praying, proving and testing, I wrote to the Missions Secretary and was informed in reply that they had discussed sending me to Alaska during the last Missions Board meeting.—J. H. Davis, Overseer, Alaska.



FOREIGN MISSIONS FUNDS

A FEW FACTS SHOULD BE given on how missions money is handled by our Missions Department.

1. Money that is raised and sent to the State Offices or direct to the Foreign Missions Department, and not specifically designated, is used to support missionaries under regular appointment and to process new ones, also to promote missions in general.

2. All money sent to support a national worker or a student in our Bible Schools is, *in every case*, used for that purpose. If an occasion should arise that would merit the discontinuance of support to some particular individual, the one supporting that person is promptly notified.

3. All special offerings for individuals or for a specific project are sent without deductions, as specified by the donors.

4. All funds contributed to build a new church, or repair or finish buildings, are used for the particular structure specified by the donor. If circumstances arise that necessitate a change of plans, a letter explaining in detail the reason for the change is written to the contributor before the donation is forwarded. Under no circumstances are funds diverted to another use unless permission has been received from the donor.

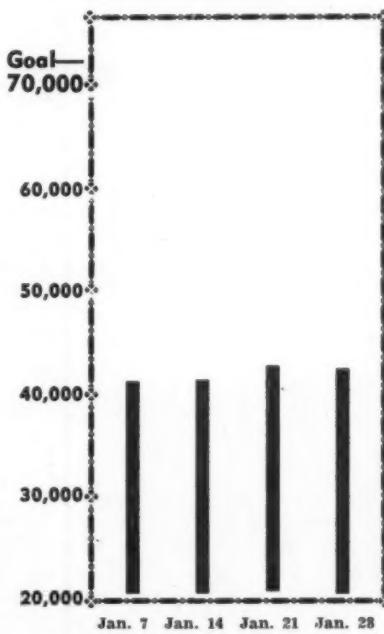
5. The only money used for office expense is the amount stipulated in the Annual Budget by the Foreign Missions Board, and approved by the Supreme Council of the Church of God.

6. Funds sent in for missionaries who are not members of the Church of God by non-members or groups, etc., are forwarded to them without charge. We are pleased to act as a forwarding agency in such cases.

ALL FUNDS ARE DISBURSED EXACTLY AS SPECIFIED BY THE CONTRIBUTOR.

—Foreign Missions Department.

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